A MANUAL FOR CONFIRMATION CANDIDATES

G. E. J. MILNER, M.A.

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A Manual of Instruction

FOR CONFIRMATION CANDIDATES FOR USE IN PUBLIC SCHOOLS

BY THE

REV. G. E. J. MILNER, M.A.

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Confirmation

Name .....

Confirmed at .....

On .....

By the Bishop of .....

First Communion

At .....

On .....

Signed .....

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PREFACE

THESE Lessons on Confirmation have been compiled chiefly for boys and girls in our Public Schools. It is hoped that they may be found to be not unsuitable for others also. It will be noticed that each Lesson is followed by a Summary and by Examination Questions. The Bible references to the gift of the HOLY SPIRIT are printed as an Appendix. The Confirmation Service and the Church Catechism are also given, so that it will not be necessary for the candidates to bring their Bibles and Prayer Books with them into Class. The two Lessons on Holy Communion are not intended to be a sufficient preparation, but they may serve as a basis of the fuller instruction which should be given after Confirmation.

I wish to express my obligation for the assistance which I derived from the Rev. J. N. Newland-Smith's *Church Teaching for Church Children*, an admirable handbook which I have for many years made use of in my Religious Instruction; also to Prebendary Reynolds's *Handbook to the Book of Common Prayer*; to Mrs. C. D. Francis's *The Church Catechism*; and to *Confirmation Manuals* by Bishop C. J. Ridgeway, Bishop Hall, Dr. Field, and others.

G. E. J. MILNER.

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A Manual of Instruction

FOR THE USE OF CANDIDATES FOR CONFIRMATION

I

What Confirmation is

AT your baptism your godparents were directed to bring you to the bishop to be confirmed by him as soon as you had learnt your Catechism. The word "confirm" means to make stronger. If one of the walls of a church is not strong enough to bear the weight of the roof, and begins to show signs of giving way, by cracking and bulging, it can be made stronger by a buttress being built up against it. The wall is strengthened by something being added to support it: it is in this sense that we are confirmed or made stronger by the laying on of the bishop's hands in Confirmation. In your baptism

you received the gift of the HOLY SPIRIT to renew your spiritual life: in Confirmation you will receive further gifts of GOD's grace to build up and strengthen your spiritual life.

Let us first of all consider our LORD's teaching about Confirmation, that is, about the giving of the HOLY SPIRIT, for the expressions mean the same thing. Our LORD had told His Apostles that He was about to leave them, and they were heartbroken at the news. In order to comfort them, He promised them the HOLY SPIRIT. "I will pray the FATHER," He told them, "and He shall give you another Comforter."[1] "It is expedient for you that I go away: for if I go not away, the Comforter will not come to you; but if I depart I will send Him unto you."[2] The Comforter could not come till our LORD had died on the Cross for our sins, and risen again from the dead, and ascended into heaven. Then He sent from heaven the Third Person of the Holy Trinity, GOD the HOLY SPIRIT, to be another Comforter and to abide in the Church for ever. Our LORD expressly commanded His Apostles to tarry at Jerusalem, until they were "endued with power from on high,"[3] and "to wait for the promise of the FATHER, which, said He, ye have heard from Me."[4]

The Apostles obeyed their LORD's com-

[1] S. John xiv. 16. [2] Ibid. xvi. 7.
[3] S. Luke xxiv. 49. [4] Acts i. 4.

mand. After His Ascension they returned to Jerusalem and waited in the city for the fulfilment of their LORD'S promise. On the Day of Pentecost they received the promised gift. "Suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the HOLY SPIRIT."[1] Let us notice the marvellous effect which the gift of the HOLY SPIRIT had upon the Apostles. Not only were they given power to "speak with tongues," and to work miracles; but a wonderful change took place in their hearts. Take the case of S. Peter. Before he received the gift of the HOLY SPIRIT, in a moment of cowardice he had denied his LORD; after he received the HOLY SPIRIT he was filled with courage, and stood up before the Jewish Council, and said, "Whether it be right in the sight of GOD to hearken unto you rather than unto GOD, judge ye: for we cannot but speak the things which we saw and heard."[2]

So much for the outpouring of the gift of the HOLY SPIRIT upon the Apostles. Now let us consider the manner in which this gift was passed on from the Apostles to others.

[1] Acts ii. 2–4, R.V. [2] Ibid. iv. 19, 20.

In his sermon to the people on the Day of Pentecost, S. Peter declared that they too, as well as the Apostles, should receive the gift of the HOLY SPIRIT. "Repent ye," he said, "and be baptized every one of you in the Name of JESUS CHRIST unto the remission of your sins; and ye shall receive the gift of the HOLY GHOST. For to you is the promise, and to your children."[1]

As to the manner in which the gift was given to others, we find that it was conveyed by the laying-on of the Apostles' hands, with prayer. If you refer to Lesson VIII you will find that the full title of the Confirmation Service is "The Order of Confirmation, or Laying on of Hands." We give the name Confirmation to this Service in order to distinguish it from another kind of Laying on of Hands, which also was practised by the Apostles, namely, Ordination. When the Apostles ordained people to be clergy, they ordained them by laying their hands upon them; but you must remember that this Laying on of Hands is different from the Laying on of Hands which we call Confirmation.

The Apostles passed on the gift of the HOLY SPIRIT to others by the Laying on of Hands, with prayer. This is clear from an account which we have of a Confirmation which took place in Samaria about

[1] Acts ii. 38, 39.

a year after our LORD's Ascension. S. Philip the Deacon had gone to the city of Samaria, and had preached to the inhabitants, and many of them had become Christians. "When the Apostles who were at Jerusalem heard that Samaria had received the Word of GOD, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the HOLY GHOST: (for as yet He was fallen upon none of them: only they were baptized in the Name of the LORD JESUS.) Then laid they their hands on them, and they received the HOLY GHOST."[1]

In Acts xix. 1–7 we find an account of a Confirmation at Ephesus. S. Paul, the Apostle of the Gentiles, "came to Ephesus, and finding certain disciples, he said unto them, Have ye received the HOLY GHOST since ye believed?" When S. Paul found that these disciples had not even heard of the HOLY GHOST, and that they had not even been properly baptized, he caused them to be baptized in the Name of the LORD JESUS, "and when he had laid his hands upon them, the HOLY GHOST came on them."

These two passages show clearly that Confirmation, or Laying-on of Hands, was practised in the Church from the beginning.

We may judge of the importance of this sacred rite from the fact that we find it

[1] Acts viii. 14–17.

included among the chief "principles," or foundations "of the doctrine of CHRIST"—repentance, faith, Baptism, *Laying on of Hands*, and belief in the Resurrection, and eternal judgement, which are enumerated in Hebrews vi. 1, 2.

SUMMARY

(i) Confirmation means being made stronger. In Baptism you received the gift of the HOLY SPIRIT to renew your spiritual life: in Confirmation you will receive further gifts of grace to strengthen your spiritual life.

(ii) Our LORD promised His Apostles that when He had ascended into heaven He would send them the gift of the HOLY SPIRIT. This promise was fulfilled on the Day of Pentecost.

(iii) The gift of the HOLY SPIRIT was not to be confined to the Apostles, but was to be given to others also. "To you," said S. Peter, to the multitude, "is the promise, and to your children."

(iv) The manner in which the gift was passed on to others was by the laying on of the Apostles' hands, with prayer.

(v) We must distinguish between two different kinds of Laying on of Hands: (1) Confirmation, and (2) Ordination.

(vi) We find in the Acts of the Apostles accounts of Confirmations at Samaria

and Ephesus, thus showing that Confirmation was practised in the Church from the beginning.

(vii) In the Epistle to the Hebrews, Confirmation is included among the "principles" or foundations of Christian teaching.

II

The Requirements of Candidates for Confirmation

THE heading of the Confirmation Service gives us two of the requirements of candidates for Confirmation: (1) they must have been baptized, and (2) they must have come to years of discretion, which means that they must be old enough to know the difference between right and wrong, and to make up their minds to follow what is right and to renounce what is wrong.

This power to distinguish between right and wrong does not come to us naturally; in order to attain to it we need instruction in our faith and duty; we need preparation of our minds and souls.

First, as to the preparation of the *mind*. This is evidently one of the requirements of the candidates for Confirmation, for in the Preface at the beginning of the Confirmation Service[1] we find these words, "None hereafter shall be confirmed but such as can say the Creed, the LORD'S Prayer, and the Ten Commandments, and can also answer to

[1] See p. 47.

such other questions as in the short Catechism are contained." So it is clear that our Church intends that a child shall know his Catechism before he is brought to the bishop for Confirmation.

Then, surely, it must be very necessary that a child, before being brought to Confirmation, should have a knowledge of the Confirmation Service. He should know the meaning of the bishop's question; he should know the meaning of his own answer, "I do." He should know something of the nature of the gifts of the HOLY SPIRIT which he expects to receive by the laying on of the bishop's hands. All this will require very careful instruction.

And, since Confirmation is the gate to Holy Communion, preparation for Confirmation should most certainly include instruction in the Communion Service.

You may think that to learn all this may mean a great deal of time and trouble. Yes, it may; but what of that? If a thing is worth doing at all, it is worth doing well. If you are in earnest in your wish to be confirmed, you will not grudge the time and trouble which are required for a proper preparation. If you are not willing to give the requisite time and trouble, then you cannot be in earnest, and it will be better to postpone your Confirmation until you are. The preparation of the mind is not really

difficult to any one who will pay attention and who is willing to learn.

Besides the preparation of the mind there is the preparation of the *soul*. You will, before you are confirmed by the bishop, renew your baptismal vows. If your renewal of these vows is to be honest and sincere, you must examine yourself as to the manner in which you have kept these vows in the past. If you discover in the course of your examination that you have been remiss in the fulfilment of these obligations, you must repent of your sins, and resolve by GOD'S help to do better in the future.

We noticed in the last lesson that the laying on of the Apostles' hands was accompanied by prayer. The bishop will follow the example of the Apostles, and will pray for you before he confirms you by the laying on of his hands. As there is a connection between prayer and the laying on of hands, you will do well to think a great deal about prayer in the course of your preparation for Confirmation.

This will be a suitable time for the revision of your private prayers. Very possibly you are still using the simple prayers which you learnt when you were quite a child. Now that you are older these simple prayers need to be added to and expanded, so that they may be suitable to your age.

You will also wish at this time to add to

your morning and evening prayers some special prayers for the help and guidance of GOD in your preparation for Confirmation. You will find a selection of suitable prayers at the end of this book.[1] You should use some of these special prayers with your private prayers every morning and evening.

SUMMARY

(i) The Confirmation Service mentions three of the requirements of candidates for Confirmation: (1) they must have been baptized; (2) they must have come to years of discretion, which means that they must be old enough to know the difference between right and wrong; and (3) they must know the Catechism.

(ii) The power to know the difference between right and wrong does not come to us naturally, but requires special preparation of our minds and souls.

(iii) Preparation of the mind is needed, in order that we may learn the lessons on Christian faith and duty contained in the Catechism.

(iv) A knowledge of the Confirmation Service is needed, so that the candidate may know what he is promising when he renews the baptismal vows, and

[1] See p. 71.

that he may know something of the nature of the gifts of the HOLY SPIRIT which he is to receive by the laying on of the bishop's hands.

(v) Since Confirmation is the gate of Holy Communion, some instruction on the Communion Service should be part of the preparation for Confirmation.

(vi) Besides the preparation of the mind, there is need also for the preparation of the *soul* by self-examination, repentance, and prayer.

III

Confirmation and Baptism

WE said in the last lesson that one of the requirements of candidates for confirmation is that they must have been baptized. In the first prayer in the Confirmation Service reference is made to Baptism—"Almighty and everlasting GOD, Who hast vouchsafed to regenerate these Thy servants by water and the HOLY GHOST." The words, "regenerate by water and the HOLY GHOST" refer to Baptism. To be "regenerate" means to be "born again."[1] Baptism is a new birth.

You may ask, "Why is a new birth necessary?" To answer this question we must go right back to the very beginning of things. When GOD was creating the world the things which were made at first had no life. Afterwards living things began to appear, first the lower kinds of life, and afterwards the higher kinds of life, and at last man—the highest of the things which GOD created to live on the earth. Man had bodily life, like the lower animals, and he

[1] S. John iii. 3.

had also spiritual life, the life of the soul. "GOD breathed into man's nostrils the breath of life, and man became a living soul" (*Gen.* ii. 7). So man became much more than a mere animal—he became a spiritual being, who by means of his spiritual life possessed the power of knowing and loving GOD.

GOD put man's love to the test. Love is shown by obedience. GOD tested man's obedience in the Garden of Eden, and man failed at the test. GOD commanded Adam not to eat the fruit of "the tree of knowledge of good and evil." Probably it was not a natural tree, but a spiritual tree. Whatever it was, it stood for that acquaintance with evil which we are much better and happier without. GOD warned Adam that the penalty of disobedience would be death—not natural death, but spiritual death; not death of the body, but death of the soul. And so it came to pass. After man had sinned he lost that life of the soul with which he had loved GOD and tried to please Him. Instead of loving GOD, now he feared Him. Instead of wishing to be in GOD'S presence, now he tried to hide from Him—all because the life of the spirit, with which he had been able to love and please GOD, was dulled and deadened by sin.

"In man's unfallen condition the Spirit of GOD acted freely on man's conscience and will. By his disobedience man forfeited the free and full help of GOD'S Spirit. Self-will

ruled his life, taking the place of GOD'S guidance. Moreover, evil habits were formed, the will becoming less and less able to resist the suggestions of man's lower appetites."[1] For many hundreds of years mankind went on growing farther and farther apart from GOD. Here and there, especially among the Israelites—GOD'S chosen people—there were still some who allowed themselves to be guided by the HOLY SPIRIT of GOD; but the mass of mankind were spiritually dead by reason of their sins.

Man lost his spiritual life by his *disobedience*. Our LORD JESUS CHRIST won back spiritual life for man by His perfect *obedience*. Man has now the opportunity of being "born again"; but he can only receive the new birth through our LORD JESUS CHRIST. In Holy Baptism we are made members of CHRIST, in Holy Baptism our souls are cleansed from sin, in Holy Baptism we receive anew the gift of spiritual life.

Now we come to the connection between Baptism and Confirmation. As we said just now, in Baptism our souls are cleansed from sin and receive new life. But all life needs to be sustained with food. Grace is the food of the spiritual life. In Confirmation the spiritual life given in Baptism is sustained and strengthened by the sevenfold gifts of the HOLY SPIRIT.

[1] Bishop Hall, *Confirmation*, p. 52

Let us make this quite clear. In Baptism our souls are cleansed from sin and given new life. In Confirmation we receive a fuller bestowal of the HOLY SPIRIT in order that we may grow in grace and in the power to love and please GOD.

SUMMARY

(i) Candidates for Confirmation must have been baptized.

(ii) Early man, when GOD breathed into his nostrils the breath of life, became possessed not only of animal life of the body, but also of spiritual life of the soul, by which he was able to love and please GOD.

(iii) Man, by his disobedience, lost this spiritual life of the soul.

(iv) Our LORD JESUS CHRIST, by His perfect obedience, won back spiritual life for man.

(v) In Baptism we are cleansed from sin, and we are joined to CHRIST, and so, through Him, regain spiritual life.

(vi) In Confirmation the spiritual life regained in Baptism is made stronger.

NOTE.—Some of the ideas in this lesson are suggested by the Rev. J. N. Newland-Smith's *Church Teaching for Church Children.*

IV

The Renewal of the Baptismal Promises

1. The Promise of Renunciation

IN the Church of England, the branch of the holy Catholic Church to which we belong, candidates for Confirmation are required to renew the promises which their godparents made for them when they were baptized. We must remember that this renewal of the baptismal promises is not a part of Confirmation itself. We must remember also that when we renew the baptismal promises we do not undertake any fresh responsibility, but we merely signify our assent to promises which have been binding upon us ever since we were old enough to understand their meaning and force. Let us take a simple illustration to make this clear. When a new bishop is appointed he is required to declare his allegiance to the King, although he has already owed and paid that allegiance ever since he became by birth a citizen of the

British Empire. In like manner the candidate for Confirmation is required to admit certain responsibilities which have been binding upon him ever since he was made in Baptism a member of the Church of CHRIST.

Although the renewal of the baptismal promises is no essential part of Confirmation, yet it is an admirable arrangement that candidates for Confirmation, being come to the years of discretion and having learned what their godparents promised for them in Baptism, should signify publicly their assent to those promises, and declare their determination to abide by them, and to carry them into effect.[1]

Among many peoples, of different races and religions, it has been the custom for boys when entering upon early manhood to be reminded of their duties and responsibilities by a solemn act of dedication. "Of this, perhaps, the most beautiful instance is the enrolment of boys as citizens at Athens. As soon as they were old enough to undertake that responsibility they were admitted by a religious ceremony They took an oath before the gods that they would never disgrace their arms, or desert their comrades; that they would fight for their country to the death, obey its laws, leave it not worse, but better, than they found it; and, above

[1] See the Preface to the Confirmation Service, p. 47.

all, reverence the religion of their forefathers." [1]

Among the Jews also, at twelve years of age, a boy was enrolled with a religious ceremony as a "son of the Law," and entered upon his full religious privileges. We cannot fail to notice the parallel between this Jewish custom and the renewal of the baptismal vows whereby the candidates for Confirmation solemnly dedicate themselves to the service of GOD.

What are these promises of which we have been speaking? The promises which our godparents made for us are set forth clearly in the Catechism: "They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the articles of the Christian Faith. And, thirdly, that I should keep GOD's holy will and Commandments, and walk in the same all the days of my life."

We notice that the promise is threefold. The first part relates to Renunciation, the second to Belief, and the third to Obedience. Let us devote the remainder of this lesson to the first of these promises—the promise of Renunciation.

To renounce means "not to follow nor

[1] Dr. Field, sometime Warden of Radley College.

be led by." Our first promise is not to follow nor be led by the devil; not to be the devil's soldiers and servants, but to be the soldiers and servants of GOD. The devil is an angel who, through pride, rebelled against GOD, and was cast out of heaven. He tempts us to sin, in order that he may ruin our souls. The chief "works of the devil" which we have to renounce are pride, disobedience, envy, hatred, falsehood, and tempting others to sin. The devil puts bad thoughts into our minds in order to lead us astray. He also tempts us through the influence of the people and the things that are round about us, which are called in the Catechism "the pomps and vanity of this wicked world." The word "pomps" means show and display; "vanity" means emptiness. The two words taken together signify the things which are outwardly showy and attractive, but which are of no real or lasting benefit to our souls or bodies. Renouncing the pomps and vanity of this wicked world means that we are not to do things just to "show off," and that our amusements and pleasures are not to be silly or useless, but such as will enable us to do our work in life better.

Our godparents promised also that we should renounce "all the sinful lusts of the flesh." Our "flesh" means our body. The word "lusts" means desires. So the

"lusts of the flesh" are the desires of the body. These desires have been implanted in the body by GOD, so they are not only not sinful in themselves, but they are plainly necessary. The body needs food and rest and many other things in order that it may be able to do its work properly: therefore it cannot be sinful to desire these things. It *is* sinful to gratify the desires of the body to an improper extent, or in an improper way. If we are hungry and want food, that is not a sinful desire of the body. But if we want to go on eating after we have had enough, just because the taste of the food is nice, then that desire becomes a sinful desire, and is likely to lead us into the deadly sin of gluttony. Many young people at school spend a great deal of money on luxuries, and have very little mastery over their desires in this direction. The healthier a boy is in mind and body the more he will exercise self-restraint, and the more he will despise gluttony and greediness.

The body needs rest for its well-being, therefore the desire for rest is not wrong. But if the desire for rest is indulged to excess it becomes the "sinful lust" of laziness or "slackness."

Impurity is the most deadly of the sins of the flesh, because it desecrates the body, which is the temple of the HOLY GHOST.[1]

[1] 1 Cor. vi. 19.

During the time of preparation the prayer, "Make me a clean heart, O God," should be often on our lips, so that the Holy Ghost may, when He cometh, find the temple of a pure heart prepared for Him.

SUMMARY

(i) When the candidate for Confirmation renews the baptismal promises, he does not undertake any fresh responsibility, but merely signifies his assent to promises already binding.

(ii) Although the renewal of the baptismal promises is not an essential part of Confirmation, yet it seems to be right and proper that the candidates "being come to the years of discretion," should declare publicly their determination to abide by those promises and to carry them into effect.

(iii) The baptismal promise is threefold. It refers to (1) Renunciation, (2) Belief, and (3) Obedience.

(iv) To "renounce the devil" means to refuse to follow or be led by the devil; but to be the soldiers and servants of God.

(v) The chief works of the devil are pride, disobedience, envy, hatred, falsehood, and tempting to sin.

(vi) "Pomps and vanity" are the things

which are outwardly showy and attractive, but which are of no real or lasting benefit to our souls or bodies.

(vii) The "lusts of the flesh" are the desires of the body. The desires of the body for such things as food and rest are not in themselves sinful. It *is* sinful to gratify the desires of the body to an improper extent, or in an improper way.

V

The Renewal of the Baptismal Promises

2. The Promise of Belief

THE second promise which our godparents made for us when we were baptized was that we should believe all the Articles of the Christian Faith.

To believe a thing is to feel sure that it is true. It is very important to have a right belief, because what a person does depends on what he believes.

Our religion starts with a belief that there is a God. But it is not enough merely to believe that there is a God—the devils believe that, and shudder. We are taught by the Church not only to believe that God exists, but also to believe *in* God—that is, to put our whole trust in Him. In a sense trust comes before belief. For instance, you must trust a person before you can believe what he says. A child trusts his father, and by reason of that trust he believes what his father tells him, even though he may not yet be able to understand it. Even so, when we

believe *in* God and trust Him, we are able to believe what God wishes us to believe about Himself and about His holy will.

Where can we find the things which God wishes us to believe? We can find them in the Bible. But the Bible is made up of many books, some of them very hard to understand. We can easily read the Bible wrongly and misunderstand its meaning. For this reason the Church has given us the Creed, and bids us learn it even before we can read our Bibles; and then, when we are old enough, we can refer to our Bibles and find that all we have learnt in the Creed can be proved out of the Bible. That is why our godparents promised that we should believe all the Articles of the Christian Faith. That is why our Church directs that candidates for confirmation shall know the Apostles' Creed in which the Articles of the Christian Faith are contained.

The Apostles' Creed is so called because it gives us a summary of what the Apostles believed and taught.

There are three divisions of the Apostles' Creed. These deal with the Three Persons of the Holy Trinity—God the Father, God the Son, and God the Holy Ghost. These three divisions are divided up again into twelve smaller parts, called Articles. The word "Article" is derived from the Latin *articulus*, which means a little joint, like the

little joints of your fingers. If one of the little joints of your finger were cut off, your finger would be spoilt: even so, if one of the Articles of the Creed were taken away, the Creed would be spoilt, because all the Articles of the Creed are joined together in such a manner that the completeness of the Christian Faith is ruined if any one of its parts is taken away. That is the reason why our godparents promised that we should believe *all* the Articles of the Christian Faith.

The chief thing that we learn from the Creed is the Christian idea of GOD. At a time when most of the nations of the world worshipped many gods the Jew could say, "I believe in One GOD." The Christian can go a step further, and say, "I believe in One GOD in Three Persons." It is not easy to understand how there are Three Persons in One GOD, and how the Three Persons are quite distinct; and yet, although they are distinct, they are One.

"The Three Persons of the Holy Trinity are One. So, too, their work is one. All three Persons join together in everything. Whatever one Person does, the others do too. Some people think that the FATHER created us, and that the SON and the HOLY GHOST had nothing to do with creation. And that the SON redeemed us, and that the FATHER and the HOLY GHOST had nothing to do with our redemption. And that the HOLY GHOST

sanctifies us, and that the FATHER and the SON have nothing to do with our sanctification. That is a great mistake. Wherever one Person of the Holy Trinity is at work the other Persons are at work also."[1]

Perhaps we may say that GOD the FATHER took the chief part in the work of creation, and that GOD the SON took the chief part in the work of redemption, and that GOD the HOLY GHOST takes the chief part in the work of sanctification. But we must remember that whenever and wherever one Person of the Holy Trinity works the other two Persons work also.

The first of the three divisions of the Creed teaches us about GOD the FATHER, Who made us, and watches over us, and loves us far more than any earthly father ever loved his child.

The second division of the Creed teaches about GOD the SON, Who for our salvation came down from heaven and took our human nature upon Him; Who lived on this earth, setting us an example of meekness and gentleness and loving-kindness, and then died on the Cross for us to save us from the guilt and power and punishment of sin; Who rose again, and ascended into heaven, and will come again as Judge at the end of the world.

[1] Newland-Smith, *Church Teaching for Church Children*, p. 160.

The third division tells us about the Person and work of GOD the HOLY GHOST, Who dwells and works in the Church, uniting all faithful members in one communion and fellowship; "Who sanctifies or makes each Christian holy by giving to him the forgiveness of sins now and the hope hereafter of the resurrection of the body and the life everlasting."[1]

There are several words and phrases in the Apostles' Creed the meaning of which is not always understood.

"Almighty." The Creed was written in Greek, and had to be translated into English. "Ruling over everything" would be a more correct rendering of the Greek word which has been translated "Almighty."

"Who was conceived by the Holy Ghost, born of the Virgin Mary." This means that our LORD JESUS CHRIST is truly GOD and truly Man. He had no "earthly father," being born by the power of the HOLY GHOST of the Blessed Virgin Mary, His mother.

"He descended into hell." Two distinct Greek words are translated "hell" in the Authorized Version of the Bible. One of these—*Gehenna*—means the place of punishment into which the wicked shall be cast; the other—*Hades*—means the unseen world into which our souls pass at the moment of

[1] Bishop C. J. Ridgeway.

death. In the Creed the word "hell" is used in the latter sense, as signifying the place where departed souls await the day of judgement.

"The Holy Catholic Church." The holy Church throughout the world.

"The Communion of Saints." The bond of union and fellowship which joins together all GOD'S people living or departed. The word "Saint" is derived from the Latin *sanctus*, holy.

The word **"Amen"** at the end of the Creed is a Hebrew word meaning "firmly." When we say "Amen" at the end of the Creed we mean that we firmly believe all that we have said.

SUMMARY

(i) The second part of the baptismal promise relates to our belief.

(ii) A belief in the existence of GOD is the foundation of our religion. But it is not enough to believe that there is a GOD; we must also believe *in* Him —that is, we must put our trust in Him.

(iii) The Articles of the Christian Faith are the chief truths which a Christian ought to know and believe. These truths are set forth in the Creed, and can be proved from the Bible.

(iv) It is important that we should believe *all* the Articles of the Creed. The loss of one Article will ruin the completeness of the whole Faith.

(v) The chief thing which the Creed teaches is the Christian idea of GOD. The Jew believes in One GOD. The Christian believes in the Holy Trinity—that is, in One GOD in Three Persons.

(vi) GOD the FATHER took the chief part in the work of creation. GOD the SON took the chief part in the work of redemption. GOD the HOLY GHOST takes the chief part in the work of sanctification. We must remember that the Three Persons of the Holy Trinity co-operate or work together in all things.

VI

The Renewal of the Baptismal Promises

3. The Promise of Obedience

THE third promise which our godparents made for us was that we should keep God's holy will and Commandments, and walk in the same all the days of our life.

Just as the Creed sums up the teaching of the Bible as to our faith, so the Ten Commandments sum up the teaching of the Bible as to our obedience.

It seems strange that we who are Christians should be bound by the same commandments as the Jews of old days. It is true that they are the same, yet there is a difference. Just as we Christians have a fuller knowledge of God than the Jews had, even so we have a fuller knowledge of God's Commandments than they possessed. Our Lord Jesus Christ taught the fuller meaning of the Ten Commandments in the Sermon on the Mount.

The Jews were very careful about keeping the "letter," that is, the actual words of

the Commandments; they did not trouble to keep them in the "spirit," that is, in their inner and fuller meaning.

The First Commandment.—"*Thou shalt have none other gods but Me.*" The Israelites took these words in their literal sense. They understood this commandment to mean that they must reject the false gods of the nations round about them, and be loyal to Jehovah, the one true God. They had great difficulty in keeping this commandment, even in the "letter." They constantly forsook the Lord and followed false gods, and were punished for so doing. Their loyalty to Jehovah was, to a large extent, a loyalty rendered through fear of punishment. As the years passed on, God gave a fuller revelation of Himself to His people, and there were some among them who were able to realize the fuller and more spiritual meaning of this commandment. Even we ourselves, with our fuller knowledge and superior enlightenment, could not improve on the words of the scribe who said to our Lord, "There is one God; and there is none other but He: and to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, . . . is more than all whole burnt offerings and sacrifices."[1]

The full meaning of this commandment

[1] S. Mark xii. 32, 33.

teaches us to put GOD *first* in everything. Each one of us must put GOD'S will in the foremost place. If we permit something else to have that foremost place—business, pleasure, fame, popularity—then we are making that something else our god, and are breaking the First Commandment.

THE SECOND COMMANDMENT.—"*Thou shalt not make to thyself any graven image . . .*" Now let us apply to the Second Commandment the principle that each commandment has its literal and also its spiritual meaning. By this commandment the Israelites were forbidden to make any representation of JEHOVAH or of any false god for the purpose of worship. If an Israelite never made an idol, never bowed down to it, nor worshipped it, he would be keeping the letter of this commandment, but not necessarily the "spirit." Each of the Ten Commandments has a positive as well as a negative application. The Second Commandment, which forbids idolatry, commands the worship of GOD in spirit and in truth. GOD provided for the Israelites the most wonderful and elaborate system of worship that the world has ever known. They failed almost completely to appreciate the spiritual meaning of their ritual, with its offerings and sacrifices. They imagined that the blood of bulls and of goats could actually take away sins. They did not realize that it was not

the actual sacrifice, but the spirit of obedience and penitence which was shown by the sacrifice which was acceptable to GOD.

We are taught by the Second Commandment that when we come to worship GOD our worship must not be mechanical, but that we must worship Him "in spirit and in truth." Our worship must be intelligent; it must be earnest, it must be real. Let it not be said of us as it was of the Jews, "This people honoureth Me with their lips, but their heart is far from Me."

THE THIRD COMMANDMENT.—"*Thou shalt not take the Name of the Lord thy God in vain . . .*" forbade the Israelites to dishonour GOD by swearing falsely in His Name. Our LORD brought out the fuller meaning of this commandment in the words, "I say unto you, Swear not at all, . . . but let your communication be, yea, yea, and nay, nay; for whatsoever is more than these cometh of evil."[1] He meant by this that a Christian should have no need to use an oath. A Christian ought to be known to be so honourable and truthful that his mere word should be as trustworthy as the most sacred oath.

We have said already that each of the Ten Commandments has a positive as well as a negative application. The spirit and intention of this Third Commandment is that we must not only refrain from using the holy

[1] S. Matt. v. 34–37.

Name vainly, rashly, carelessly, or thoughtlessly, but that we must treat all holy things with the greatest reverence and respect.

THE FOURTH COMMANDMENT.—"*Remember that thou keep holy the Sabbath day . . .*" ordered the Israelites to keep the seventh day of the week as a Sabbath, or day of rest. The Christian Sunday is not the Jewish Sabbath under another name, nor are Christians bound by the "letter" of the Fourth Commandment. We are, however, bound by its "spirit" to set apart one day in the week for worship and rest. The Church has given to the first day of the week the name of the LORD'S Day, and, as the name indicates, this day is not our own, to be spent as we please.

The LORD'S Day is, in the first place, a day for *worship*. The most important service for us to attend on the LORD'S Day is, of course, our LORD'S own service, the Holy Communion. This was the service which the early Christians always attended on the LORD'S Day.

Boys at a public school have the opportunity of forming the habit of regular worship. A real test of the worth of the religious education given at a public school is whether the boys, after leaving, still keep up their habit of regular worship.

Besides being a day for worship, Sunday is also a day for *rest*. Man needs, and has

a right to, a weekly day of rest. In France, at the Revolution, an attempt was made to abolish the Christian rest-day, but the attempt failed.

It is the teaching of the Church that we may not do our ordinary work on Sunday. The only kinds of work which may be done on Sunday are works of *piety*, such as are connected with our religious duties; works of *necessity*, such as feeding the animals; and works of *charity*, such as doing a "good turn" to some poor person. The Sunday Scripture Lesson, which we find in many schools, is, or ought to be, a work of piety, done for the glory of GOD.

The question of Sunday recreation is a difficult one. Probably we should all agree that there ought to be a great difference between the LORD'S Day and the other days of the week. So we should mark this difference by not having our ordinary school games on Sunday. Nor should we, after we have left school, play any game on Sunday which is of so absorbing and exciting a nature as to allow us to forget Whose day it is. Nor should we indulge in any form of recreation which gives work to others and robs them of their opportunity of Sunday worship and rest. Nor should we play any game on Sunday which may cause offence to others. A gentleman has been defined as "one who never willingly

hurts the feelings of others." We should bear this in mind, and be careful to show consideration for the feelings of those who conscientiously believe it to be wrong to play games on Sunday.

THE FIFTH COMMANDMENT.—"*Honour thy father and thy mother . . .*" To respect our parents was our earliest duty. Before we had learnt to know GOD, our parents stood to us in His place. Obedience is the most practical way of showing respect. Without obedience, respect can have but little value.

The duty of respect and obedience extends beyond our parents to the King, and those who are put in authority under him; to the masters who teach us in school, and to the masters under whom we work when we leave school; to our spiritual pastors, the clergy; to those who are our "betters" in character, or age, or rank; all those have, from their position, a right to our respect and our obedience. The spirit of insubordination, and the childish refusal to pay respect where it is due, are alike disastrous to the character.

THE SIXTH COMMANDMENT.—"*Thou shalt do no murder.*" Murder is killing any one wilfully and unlawfully. The Jew considered that if he had not killed any one, he had kept this commandment. We Christians have been taught by the LORD Himself that anger, without a good cause, is a breach of

this commandment.[1] "Injustice to others should rouse our anger, not injustice to ourselves."[2] The Sixth Commandment can also be broken by malice and hatred. "Whoso hateth his brother is a murderer."[3] S. John means that the spirit of hatred is of the same kind as the spirit of murder, and that hatred in the heart leads the hand to commit murder. This commandment is kept by being kind and gentle.

The Seventh Commandment.—"*Thou shalt not commit adultery.*" Adultery is unfaithfulness to the vow of betrothal in the Marriage Service. This commandment also was explained by our Lord, Who showed that it might be broken even by thoughts of evil. Purity, in thought, word, and deed, is taught by this commandment. Our bodies are the temple of the Holy Ghost. Sins of impurity desecrate them. "Blessed are the pure in heart, for they shall see God."

The Eighth Commandment.—"*Thou shalt not steal.*" This commandment teaches us to be honest and fair in all things, small as well as great. It can be broken by cheating in school work, by copying, or taking any unfair advantage. In business it is broken frequently by unjust weights and measures, by adulteration, by misrepresentation. We

[1] S. Matt. v. 22. [2] Mrs. C. D. Francis.
[3] 1 S. John iii. 15.

can learn from it to use our money rightly, and to beware of extravagance, debt, and gambling.

The Ninth Commandment.—"*Thou shalt not bear false witness against thy neighbour.*" According to the Catechism, this commandment teaches us to keep our tongue from "evil-speaking, lying, and slandering." Evil-speaking is saying unkind, ill-natured things about a person. Lying is saying what is false to a person. Slandering is saying what is false about a person.

The Tenth Commandment.—"*Thou shalt not covet* . . ." To covet means to wish for enviously. This commandment forbids grumbling and discontent. It is not intended to stifle lawful ambitions. The desire to "get on" in life is perfectly legitimate. And we shall "get on" in the best and truest sense if, instead of grumbling, we set ourselves to "learn and labour truly," so that, if God calls us to higher and better work, we may be ready to seize the opportunity and undertake it.

SUMMARY

(i) The third part of the baptismal promise relates to our obedience.

(ii) The Jews were very careful about keeping the "letter" of the Commandments. They did not trouble about their "spirit."

(iii) The Jews rendered to GOD a grudging loyalty, which was based on the fear of punishment. We willingly give to GOD the foremost place in our hearts and lives. Our loyalty is based on love.

(iv) The Second Commandment, which forbids idolatry, teaches us that our worship must not be mechanical, but "in spirit and in truth."

(v) The word of a Christian should be as trustworthy as his most sacred oath. The Third Commandment not only forbids all profane swearing, but also commands us to treat all holy things with becoming reverence.

(vi) Ordinary work is forbidden on Sunday. The LORD'S Day is a day for worship and rest.

(vii) The key-note of the Fifth Commandment is "respect"; of the Sixth, "love"; of the Seventh, "purity"; of the Eighth, "honesty"; of the Ninth, "truthfulness."

(viii) The Tenth Commandment teaches us to be contented with our present lot, but to "learn and labour truly," so that we may be able to seize an opportunity of bettering our position.

VII

The Confirmation Gift of the Holy Spirit

IN the last Lesson we dealt with the third of the baptismal promises—the promise of Obedience. We said that the Bible teaching on the subject of Obedience is summed up in the Commandments. We noticed the difference between keeping a Commandment in the "letter" and in the "spirit," and we showed the fuller meaning of the Commandments and the sense in which they are binding upon Christians. But it is not enough to know the fuller meaning of the Commandments: the important point is whether we are acting up to it. And we can only ascertain whether that is the case by self-examination, that is, by asking ourselves questions in order that we may know in what manner we have transgressed GOD'S Commandments. And if, as is only too likely, we find that we have some besetting sins, then we must repent of them, that is, we must be truly sorry, and confess them to GOD, and ask for forgiveness, and promise to do better in the future.

But you and I have probably learned by experience that it is easy to make promises of amendment, but hard to fulfil them. In order to be able to keep our promises we need GOD'S help, which is called grace, and which He will give us, if we ask for it earnestly. It is most important that you should pray regularly for GOD'S help during this time of preparation for Confirmation. By prayer you will get grace, by grace you will get strength to conquer your sins, so that your heart may be pure and clean, ready and prepared for the precious sevenfold gift which GOD will bring to you in your Confirmation.

When we receive a gift, we value it more highly if we know something about the giver. Let us see what the Bible and the Church tell us about the Person and work of GOD the HOLY GHOST, the Giver of the gift which you are hoping to receive in your Confirmation.

The HOLY GHOST, or HOLY SPIRIT, is the Third Person of the Holy Trinity. In the Apostles' Creed we say, "I believe in the HOLY GHOST": but in the Nicene Creed (which we use in the Communion Service) the words "the LORD, and Giver of Life" are added. The word translated "the LORD" means JEHOVAH; so the HOLY GHOST is GOD, just as the FATHER is GOD, and the SON is GOD. The HOLY

GHOST is the "Giver of Life," both natural life and spiritual life. He gave us our natural life when we were born; He gave us our spiritual life when we were baptized. It is GOD the HOLY GHOST Who, in the Holy Communion, makes the Bread and Wine to become the Body and Blood of CHRIST.

You will remember that in Lesson I we learnt that our LORD gave to the HOLY GHOST the title of the "Comforter," which means the "Strengthener." It is GOD the HOLY GHOST, the LORD and the Giver of life, the "Comforter," Who will come to you in Confirmation to strengthen you with the sevenfold gift of His Spirit.

These gifts are the same gifts which Isaiah prophesied should rest upon CHRIST.[1] At first sight some of these gifts seem to be so much alike that care is needed to distinguish one from another.

(i) THE SPIRIT OF WISDOM (*Spiritus Sapientiae*). This is the highest of all spiritual gifts. It enables us to realize the true aim and end of life, which is to do all things for the honour and glory of GOD.

(ii) THE SPIRIT OF UNDERSTANDING (*Spiritus Intellectus*), teaches us to learn about GOD. This gift will help with our Scripture lessons, and will make difficult passages of GOD'S Word clear to us.

[1] Isa. xi. 2, 3.

(iii) The Spirit of Counsel (*Spiritus Consilii*). This is a guide to our conscience, enabling us to decide between right and wrong.

(iv) The Spirit of Ghostly Strength (*Spiritus Fortitudinis*). The Spirit of Counsel enables us to "perceive and know what things we ought to do"; the Spirit of Ghostly Strength gives us "grace and power faithfully to fulfil the same."[1] This gift makes the weak strong and the coward brave.

(v) The Spirit of Knowledge (*Spiritus Scientiae*). The word translated "knowledge" is the same that is used in the ninth verse of this eleventh chapter of Isaiah: "for the earth shall be full of the knowledge of the Lord." The Spirit of Knowledge is a higher gift than the Spirit of Understanding. To know God implies a closer relationship than merely to know about Him.

(vi) The Spirit of Godliness (*Spiritus Pietatis*). In the Latin translation of the Bible (the Vulgate) *Pietas*, here rendered godliness, stands as the sixth gift. This word expresses the dutiful conduct of a child to his parent. It may be taken to signify love of our heavenly Father and desire to please Him.

[1] See the Collect for the First Sunday after the Epiphany.

(vii) THE SPIRIT OF HOLY FEAR (*Spiritus Timoris*). The fear which "hates sin and fears to commit it, because it is an offence against a loving FATHER."

NOTE—In the time of the Apostles certain miraculous gifts—"speaking with tongues," etc.—accompanied the Laying on of Hands. These *extraordinary* gifts of the HOLY SPIRIT were necessary at that time, but the need of them has now passed away, and they have been withdrawn, leaving the *ordinary* gifts which we now have.

SUMMARY

(i) It is not enough to know the meaning of the Commandments. The main point is to keep them.

(ii) We can ascertain whether we are keeping the Commandments by self-examination.

(iii) If we find that we have transgressed, we must truly repent.

(iv) True repentance consists of (*a*) sorrow for sin, (*b*) confession of sin, (*c*) amendment of life.

(v) We need GOD'S grace in order to keep His Commandments. GOD will give us the grace that we need, if we ask for it earnestly.

(vi) The HOLY GHOST is the Third Person of the Holy Trinity; He is the LORD, i.e., GOD; He is the Giver of Life; He is the Comforter, i.e., the Strengthener.

(vii) GOD the HOLY GHOST gives us in Confirmation a sevenfold gift—

1. *The Spirit of Wisdom*, to enable us to realize the true aim and end of life.
2. *The Spirit of Understanding*, to enable us to learn about GOD.
3. *The Spirit of Counsel*, to assist us to choose the right thing.
4. *The Spirit of Ghostly Strength*, to assist us to do the right thing.
5. *The Spirit of Knowledge*, to enable us to have a personal knowledge of GOD.
6. *The Spirit of True Godliness* (or Piety), to enable us to love our heavenly FATHER and to desire to please Him.
7. *The Spirit of Holy Fear*, which hates sin and fears to commit it, because it is an offence against a loving FATHER.

VIII

The Order of Confirmation

OR LAYING ON OF HANDS UPON THOSE THAT ARE BAPTIZED AND COME TO YEARS OF DISCRETION.

¶ *Upon the day appointed, all that are to be then confirmed, being placed, and standing in order, before the Bishop; he (or some other Minister appointed by him) shall read this Preface following.*

TO the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be Confirmed, but such as can say the Creed, the LORD'S Prayer, and the Ten Commandments; and can also answer to such other questions, as in the short Catechism are contained: which order is very convenient to be observed; to the end, that children, being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same; and also promise, that by the grace of GOD they will evermore endeavour themselves

faithfully to observe such things, as they, by their own confession, have assented unto.

¶ *Then shall the Bishop say,*

DO ye here, in the presence of GOD, and of this congregation, renew the solemn promise and vow that was made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do, all those things, which your Godfathers and Godmothers then undertook for you?

¶ *And every one shall audibly answer,*

I do.

The Bishop.

OUR help is in the Name of the LORD;
Answer. Who hath made heaven and earth.
Bishop. Blessed be the Name of the LORD;
Answer. Henceforth, world without end.
Bishop. LORD, hear our prayers.
Answer. And let our cry come unto Thee.

The Bishop.

Let us pray.

ALMIGHTY and everliving GOD, Who hast vouchsafed to regenerate these Thy servants by Water and the HOLY GHOST, and hast given unto them forgive-

ness of all their sins; Strengthen them, we beseech Thee, O LORD, with the HOLY GHOST the Comforter, and daily increase in them Thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them, O LORD, with the spirit of Thy holy fear, now and for ever. *Amen.*

¶ *Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,*

DEFEND, O LORD, this Thy Child [or *this Thy Servant*] with Thy heavenly grace, that *he* may continue Thine for ever; and daily increase in Thy holy Spirit more and more until *he* come unto Thy everlasting kingdom. Amen.

¶ *Then shall the Bishop say,*

The LORD be with you.
Answer. And with thy spirit.

¶ *And (all kneeling down) the Bishop shall add,*

Let us pray.

OUR FATHER, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us.

And lead us not into temptation; But deliver us from evil. Amen.

¶ *And this Collect.*

ALMIGHTY and everliving GOD, Who makest us both to will and to do those things that be good and acceptable unto Thy divine Majesty; We make our humble supplications unto Thee for these Thy servants, upon whom (after the example of Thy holy Apostles) we have now laid our hands, to certify them (by this sign) of Thy favour and gracious goodness towards them. Let Thy fatherly hand, we beseech Thee, ever be over them; let Thy HOLY SPIRIT ever be with them; and so lead them in the knowledge and obedience of Thy Word, that in the end they may obtain everlasting life; through our LORD JESUS CHRIST, Who with Thee and the HOLY GHOST liveth and reigneth, ever one GOD, world without end. *Amen.*

O ALMIGHTY LORD, and everlasting GOD, vouchsafe, we beseech Thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of Thy laws, and in the works of Thy commandments; that, through Thy most mighty protection both here and ever, we may be preserved in body and soul; through our LORD and Saviour JESUS CHRIST. *Amen.*

¶ *Then the Bishop shall bless them, saying thus,*

THE Blessing of GOD Almighty, the FATHER, the SON, and the HOLY GHOST, be upon you, and remain with you for ever. *Amen.*

¶ *And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.*

NOTES

Confirmation. - Making stronger.

Laying on of Hands.—This Laying on of Hands upon the baptized is called Confirmation to distinguish it from the other Laying on of Hands which is known as Ordination.

Baptized. -The spiritual life given in Baptism is strengthened in Confirmation.

Come to years of discretion. Being now old enough to choose between right and wrong.

The Bishop.—Bishops are the highest of the three orders of the Christian ministry. They alone can administer Confirmation in the Western Church.

Preface.—Something placed at the beginning to serve as an introduction. Formerly the bishop was directed to question the candidates on the Catechism. This ordeal has been abolished, and the preface takes the place of the catechizing.

The more edifying. —The better understanding of the meaning of Confirmation.

Convenient.—Fitting.

Ratify and confirm.—The words were originally "ratify and confess." The change was made in 1552. "The use of the word 'confirm' here has led some people to suppose that the renewal of the baptismal vows is an essential part of Confirmation. That is not the case. The service is called Confirmation, not because the candidates confirm their vows, but because

they are confirmed by the laying on of the bishop's hands."

Endeavour themselves.—Exert themselves.

Assented.—Agreed.

Do ye here . . . ?—The preface is followed by a question asked by the bishop of the candidates, and the answer to that question. The question and answer are really the fourth question and answer in the Catechism in rather different language.

Audibly.—So that it can be heard.

I do.—The answer "I do" means "I do renew the solemn promise and vow that was made in my name at my baptism."

Our help is in the Name of the Lord.—We come to Confirmation conscious of our own weakness, and expecting to receive "help" from GOD the HOLY GHOST to enable us to keep our baptismal promises.

Almighty and everliving God. . . .—This prayer is called the Prayer of Invocation. In it the bishop calls upon the HOLY GHOST to strengthen the candidates with manifold gifts of grace. "The mention of the blessings of Baptism—regeneration and forgiveness—reminds us that when this prayer was first used Confirmation immediately followed that rite." [1]

Hast vouchsafed.—Hast been pleased.

To regenerate.—To give a new birth to.

The Comforter.—The Strengthener.

Thy manifold gifts of grace.—Gifts of many different kinds. The meaning of the sevenfold gift of the Spirit has been explained in the preceding lesson.

Severally.—Separately.

Daily increase.—These words remind us of the need of growth in grace. In the spiritual life, no less than in the natural life, growth is a sign of health.

Our Father . . .—As in the Communion Office, and in the Baptismal Office, so here the LORD'S Prayer follows after the central act of the service.

[1] Prebendary Reynolds, *Handbook to the Book of Common Prayer.*

Almighty and everliving God . . .—In this collect the Church claims to be following the example of the Apostles in administering Confirmation. The collect proceeds to commend, in beautiful words, the newly-confirmed to the protection and guidance of GOD.

To certify them.—To make them feel sure.

O Almighty Lord, and everlasting God . . .—The second collect is one of the collects at the end of the Communion Office. It is a prayer, not only for the newly-confirmed, but also for the whole congregation.

The Blessing.—Notice that the blessing does not begin with "the peace of GOD," which in reserved for the Holy Communion.

The final rubric. Confirmation makes us full members of the Church, and gives us the privilege of coming to the Holy Communion. "Henceforward, he who was a child in the Church is become a man. The fullness of the grace of CHRIST is his. He is included among the invited guests of the holy altar. Thenceforward he must go on his way in the strength of the "meat indeed" and "drink indeed" which CHRIST has given for the strength and refreshment of His people's souls; to be strong, to have the word of GOD abiding in him, to overcome the wicked one, to do the LORD's battle in the Spirit's strength, and to reach the crown through whatever labours and whatever length of years the LORD may appoint for him."[1]

[1] Bishop Moberly, *The Administration of the Holy Spirit.*

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IX

Holy Communion. I

AT the end of the Catechism there are five questions about the Holy Communion. The first of these is, "Why was the Sacrament of the LORD'S Supper ordained?" This seems a strange way to begin. We should have expected a series of questions on the Holy Communion to begin by asking, "What is the Holy Communion?" But Bishop Overall, who compiled the last part of the Catechism, did not begin like that. He began by asking, "Why was the Sacrament of the LORD'S Supper ordained?" And he had a reason for beginning in this way. He had in his mind the question which the youngest Jewish boy had to put to his father before he could begin the Passover meal, "What mean ye by this service?" Bishop Overall regarded the Holy Communion as the Christian Passover, and therefore he began his questions with one strongly resembling that of the Jewish boy.

"Why was the Sacrament of the LORD'S Supper ordained?" That is the question.

And the Catechism answer tells us that the Sacrament of the LORD'S Supper, or Holy Communion, was ordained for *two* reasons—(1) for the continual remembrance of the Sacrifice of the Death of CHRIST, and (2) for the continual remembrance of the benefits which we receive thereby, that is, by the Death of CHRIST. "Continual" means going on without ceasing, and "remembrance" means something to remind. In the Prayer of Consecration in the Communion Service, instead of saying a "continual remembrance," we say a "perpetual memory," or memorial, which means the same thing. The chief benefits which we derive from the Sacrifice of the Death of CHRIST are pardon of our sins, and the power to lead a new life; and, as we shall see later on, the power to lead a new life comes to us through our union with CHRIST in the Blessed Sacrament of His Body and Blood.

Let us say something now about the first of the two reasons for which the Sacrament of the LORD'S Supper was ordained, namely, "for the continual remembrance of the Sacrifice of the Death of CHRIST."

I suppose that nearly all religions have something to do with sacrifice. The heathen had their sacrifices to their false gods. They killed a goat or a lamb, and burnt some of the flesh as their god's share, and the rest of the flesh they ate themselves, thus sharing

a common meal with their god. They did this in order to show that they wanted to be on friendly terms with him, and to please him.

You will remember what a great part the idea of sacrifice played in the religious life of the Jews.

Now these Jewish sacrifices were types of the Sacrifice of CHRIST. I will try to explain what I mean by this. You know what type is. Some of you have your names in rubber type. The type which is used for printing a newspaper is like that, only it is made of metal, and there is much more of it. If you looked at the type from which a newspaper was to be printed, you could spell out a word or a line here and there, and so get some idea of what the news in the paper was going to be. The Jewish sacrifices were types of the Sacrifice of CHRIST. By observing their sacrifices the Jews were able to get some idea of what the Sacrifice of CHRIST was going to be.

The Christian Church has been guided by the HOLY SPIRIT to recognize that the sacrifices appointed by the Law of Moses were types only of the Sacrifice of CHRIST, and were fulfilled in that Sacrifice. All other sacrifices have now ceased to be offered, and the Holy Communion has taken their place.

The Holy Communion was ordained for

the "continual remembrance of the Sacrifice of the Death of CHRIST." It was to be a never-ceasing memorial. A memorial is something to remind us of somebody. The east window in the Chapel of Ardingly College is a memorial of Mr. Mertens, who was head master for thirty-six years. So when our LORD instituted the Holy Communion, He said, "Do this in remembrance of Me," that is, "Do this as My memorial."

On the altar we "show"[1] and plead before the FATHER the Sacrifice of the Death of CHRIST. It is true that "CHRIST died once and for all; the great Sacrifice can never be repeated. But in heaven He continually pleads the merits of His Death before the FATHER; and what He, our LORD and Master, does in heaven, that by His appointment the Church does on earth."[2]

The Sacrifice of the Death of CHRIST can never be repeated, but a "memorial" of that Sacrifice is made when the Holy Communion is celebrated. The Holy Communion is the Christian Sacrifice. The first purpose for which the Holy Communion was ordained was in order that we might continually "show forth" and plead before GOD the FATHER the Sacrifice of the Death of CHRIST.

[1] "For as often as ye eat this Bread, and drink this Cup, ye do show the LORD'S death till He come."—1 *Cor.* xi. 26.

[2] Dr. Field.

We have been considering the Holy Communion as a Sacrifice, now let us consider it as a Feast. When the Jewish worshipper brought his lamb to be sacrificed he received back part of the victim in order that he might feast upon it with his friends. Even so the Christian worshipper is invited to "draw near with faith, and take this Holy Sacrament to his comfort." So we Christians have our sacrifice, and our feast upon that Sacrifice. In many churches and in some public school chapels there are on Sunday both plain and choral Celebrations of the Holy Communion. The choral Celebration may be regarded chiefly as a thanksgiving for the Sacrifice of the Death of CHRIST, while at the plain Celebration the idea of the Feast upon the Sacrifice is more prominent in our minds, that Blessed Feast in which our Saviour gives us His Body and Blood for the strengthening and refreshing of our souls.

SUMMARY

(i) The question, "Why was the Sacrament of the LORD'S Supper ordained," reminds us of the question asked by the Jewish boy at the Passover, "What mean ye by this service?"

(ii) The Holy Communion was ordained for two reasons—(1) for the continual remembrance of the Sacrifice of the

Death of CHRIST, and (2) for the continual remembrance of the benefits which we receive thereby.

(iii) Sacrifices played an important part in the religious life of the Jews.

(iv) Jewish sacrifices were types of the Great Sacrifice of CHRIST.

(v) The Jewish sacrifices have ceased, their object having been accomplished. The Holy Communion takes their place in the Christian Church.

(vi) The Jewish worshipper held a feast upon part of his sacrifice. The Holy Communion is (1) a Sacrifice, and (2) a Feast upon a Sacrifice.

(vii) The benefits of worthy reception of the Holy Communion are the strengthening and refreshing of our souls by the Body and Blood of CHRIST.

X

Holy Communion. II

IN the last Lesson we learnt that the Holy Communion was ordained for two reasons: (*a*) for the continual remembrance of the Sacrifice of the Death of CHRIST; and (*b*) for the continual remembrance of the benefits which we receive thereby. The next two questions and answers in the Catechism refer to the outward part and the inward part of the Holy Communion.

Bread and Wine are the outward part or sign of the LORD'S Supper. The inward part or thing signified is the Body and Blood of CHRIST. When our LORD, at the last Supper, gave the Bread to His disciples, He said, "This is My Body." When He gave the Wine He said, "This is My Blood."[1] In the Sacrament of the Holy Communion we are "verily and indeed, that is, really and truly, partakers of the Body and Blood of CHRIST. In the Prayer of Consecration the priest says the same words as JESUS CHRIST said, and does the same things as JESUS CHRIST did, and his

[1] S. Matt. xxvi. 26, 28.

words and actions have the same effect, by the power of the HOLY GHOST, as the words and actions of our LORD JESUS CHRIST at the Institution of the Holy Communion. We know not how this can be; it is a holy mystery which we cannot hope to be able to explain. The Bread and the Wine have the same appearance after consecration as before; the change in them is a spiritual one which we cannot perceive by our bodily senses. When a bar of iron is made into a magnet the change is not one that we appreciate by our senses. The bar looks just the same, though now it has the power of a magnet. Even so the Bread and Wine, though they are, apparently, unchanged, become by the consecration the means whereby the Body and Blood of CHRIST are conveyed to our souls.

By the Body and Blood of CHRIST, received in the Holy Communion, our souls are strengthened and refreshed. Besides this strengthening and refreshing, there are other benefits which we derive from receiving the Body and Blood of CHRIST in the Holy Communion. Some of these are referred to in the Communion Service, the most important being the gift of eternal life—"If any man eat of this Bread, he shall live for ever";[1] and the gift of union with CHRIST—"He that eateth My Flesh, and

[1] S. John vi. 51.

drinketh My Blood, dwelleth in Me, and I in him." [1]

We have considered the purpose of Holy Communion and the benefits of Holy Communion; we have still to deal with the question of the requirements of Holy Communion. These can be summed up in one word — Self-examination. "Let a man examine himself," said S. Paul, "and so let him eat of that Bread, and drink of that Cup." [2] Examination is a word with which we are all quite familiar. Examination is a test of our work; it is also a stimulus to our work. Examination raises the standard of our work. Without it we should run a serious risk of being satisfied with a standard of work which, if tested by examination, might be a low one. Or take the case of our games. Matches with other schools are a kind of examination. If you played no matches with other schools you would not know whether your games were good or not; you would not have the chance of learning from your opponents; you would probably become self-satisfied, and think yourselves a great deal better at your games than you actually were.

Examination, or testing of some kind, is of great value with regard to our work and our games. It is of great value also with regard to our spiritual life. A boy who does

[1] S. John vi. 56. [2] 1 Cor. xi. 28.

not examine himself is not likely to make much progress in the right direction. A boy who does not examine himself is likely to be content with a low standard of holiness. A boy who does not examine himself is almost sure to be satisfied with himself, and to think that his spiritual state is sound and healthy, when really that is far from being the case.

Before coming to the Holy Communion, and at other times as well, we must examine ourselves as to our repentance, our faith, and our love. We should make a practice of examining ourselves every night as to the events of the day. If we ask ourselves, "What wrong things have I done this morning, this afternoon, this evening?" it will not be difficult to call our sins to remembrance, and ask pardon of them before we sleep. Before Holy Communion our examination of ourselves should be more minute and more searching. There are forms for self-examination in most of the little manuals of devotion which are usually given to the newly-confirmed before their first communion.

Self-examination must be followed by sorrow for sin, confession of sin, and amendment. We must own up our sins as wrongs committed against a loving FATHER. We must examine ourselves, otherwise we cannot know our sins; and if we are ignorant of

our sins we cannot confess them, or ask for forgiveness.

If we need help with regard to our sins we should follow the advice of the Prayer Book, and come to a priest for confession and absolution. "The Church of England regards private confession as quite voluntary. But when we find ourselves entangled in bodily temptations from which we cannot, with all our struggles, set ourselves free; or in habits from which we cannot get loose; or our conscience is not at peace, it is a duty to resort to the means of grace which GOD has appointed in His Church."[1]

There remain some practical points to be considered. The first of these relates to the frequency of your communions. The Prayer Book rule is that all those who have been confirmed shall communicate at least three times in the year, of which Easter is to be one. You will probably wish to communicate more frequently than that. Perhaps you will commence by making your communion once a month. You may look forward to communicating even more frequently than once a month if you are careful about your preparation and examination.

The Holy Communion is, by the rule of the Church, to be received fasting, that is, without having had any food beforehand. The practice of receiving the Communion

[1] Dr. Field.

fasting is intended, as S. Augustine says, to show reverence to so great a Sacrament. There are some people who, through age or infirmity, cannot observe this rule: these can obtain permission from their bishop to take a little food. But for those who are young and strong the rule is strictly binding.

Every one who intends to communicate should be prepared to make an offering. The presenting of the alms to GOD is an important part of the Service.

In conclusion, I desire to point out how necessary it is that those who are candidates for Confirmation and Holy Communion should realize the responsibility of their position. A great deal will be expected of you. Those who knew you before you were confirmed, and before you became communicants, will watch you in order to see if Confirmation and Communion have made any difference to your lives. Do not misunderstand me. Do not suppose that any of us will expect you to be faultless. What will be expected of you is that you shall be seen to be trying to do your best. If you appear to be really trying to get the better of what is bad in you, people will probably respect and trust you all the more because you are not able to become perfect all at once; because your failures will show them that the struggle against sin is as real for you as it is for them. They will see that

when you fail you are penitent and make a fresh start, and, by GOD'S help, out of your failures win success at last.

Try to think of yourselves as lamps shining in the dark world for the glory of GOD, and try to keep your lamps burning brightly and undimmed. Come regularly to the Holy Communion for the renewing and replenishing of GOD'S grace, then shall your light shine before men, then by your example will you attract others to the service of our LORD and Master.

SUMMARY

(i) In the Prayer of Consecration the priest says the same words and does the same things as our LORD JESUS CHRIST did when He instituted the Holy Communion.

(ii) By the power of the HOLY SPIRIT the Bread and Wine become the Body and Blood of CHRIST.

(iii) The chief benefits of the Holy Communion are the "strengthening and refreshing of our souls," and also the gift of union with CHRIST, and eternal life.

(iv) Before coming to Holy Communion we must examine ourselves.

(v) Examination must be followed by sorrow for sin, confession of sin, and amendment of life.

(vi) The Holy Communion should be the first food of the day.

(vii) Those who have been confirmed and become communicants should be as lamps shining in a dark world for the glory of God.

APPENDIX A

Some Bible References to Confirmation

"AND the Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; and shall make him of quick understanding in the fear of the LORD."—*Isa.* xi. 2, 3.

"I will pray the FATHER, and He shall give you another Comforter, that He may abide with you for ever."—*S. John* xiv. 16.

"But the Comforter, which is the HOLY GHOST, Whom the FATHER will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—*S. John* xiv. 26.

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away the Comforter will not come unto you; but if I depart, I will send Him unto you."—*S. John* xvi. 7.

"And when the day of Pentecost was fully

come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the HOLY GHOST."—*Acts* viii. 1–4.

"Now when the Apostles which were at Jerusalem heard that Samaria had received the Word of GOD, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the HOLY GHOST: (For as yet He was fallen upon none of them: only they were baptized in the Name of the LORD JESUS.) Then laid they their hands on them, and they received the HOLY GHOST."—*Acts* viii. 14–17.

"And it came to pass that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples, he said unto them, Have ye received the HOLY GHOST since ye believed? And they said unto him, We have not so much as heard whether there be any HOLY GHOST. And he said unto them, Unto what, then, were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him

which should come after him, that is, on CHRIST JESUS. When they heard this, they were baptized in the Name of the LORD JESUS. And when Paul had laid his hands upon them, the HOLY GHOST came on them." —*Acts* xix. 1–6.

"Now He which stablisheth us with you in CHRIST, and hath anointed us, is GOD; Who hath also sealed us, and given the earnest of the Spirit in our hearts."—2 *Cor.* i. 21, 22.

"After that ye believed, ye were sealed with that HOLY SPIRIT of promise."—*Eph.* i. 13.

"And grieve not the HOLY SPIRIT of GOD, whereby ye are sealed unto the day of redemption."—*Eph.* iv. 30.

"Therefore leaving the principles of the doctrine of CHRIST, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward GOD. Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgement."—*Heb.* vi. 1, 2.

APPENDIX B

Prayers for Confirmation Candidates

GRANT to us, LORD, we beseech Thee, the spirit to think and do always such things as be rightful; that we, who cannot do any thing that is good without Thee, may by Thee be enabled to live according to Thy will; through JESUS CHRIST our LORD. Amen.

O GOD, forasmuch as without Thee we are not able to please Thee; Mercifully grant, that Thy HOLY SPIRIT may in all things direct and rule our hearts; through JESUS CHRIST our LORD. Amen.

O LORD JESU CHRIST, Who hast sent the HOLY SPIRIT into the world to comfort us and to lead us into all truth; grant that we may so prepare and make ready our hearts, that we may obtain the fullness of the gifts of the Spirit, for strength to resist all evil here, and for the perfection of joy in the world to come, where Thou livest and reignest with the FATHER, in the unity of the same HOLY SPIRIT, GOD for ever and ever. Amen.

ALMIGHTY and everliving God, Who hast vouchsafed to regenerate us by Water and the Holy Ghost, and hast given unto us forgiveness of all our sins; strengthen us, we beseech Thee, O Lord, with the Holy Ghost the Comforter, and daily increase in us Thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill us, O Lord, with the Spirit of Thy holy fear, now and for ever. Amen.

O MERCIFUL Lord, we beseech Thee so abundantly to strengthen Thy servants with the seven-fold gift of Thy Holy Spirit, that they who are admitted by Thine ordinance to the perfection of Christian grace, may grow unto the perfection of Christian life; through Thy Son Jesus Christ, our Mediator and Redeemer. Amen.

From *The Manual of Intercessory Prayer.*

APPENDIX C

The Church Catechism

Question.

WHAT is your Name?

Answer. *N.* or *M.*

Question. Who gave you this Name?

Answer. My Godfathers and Godmothers in my Baptism; wherein I was made a member of CHRIST, the child of GOD, and an inheritor of the kingdom of heaven.

Question. What did your Godfathers and Godmothers then for you?

Answer. They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep GOD'S holy will and commandments, and walk in the same all the days of my life.

Question. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

Answer. Yes verily; and by GOD'S help

so I will. And I heartily thank our heavenly FATHER, that He hath called me to this state of salvation, through JESUS CHRIST our Saviour. And I pray unto GOD to give me His grace, that I may continue in the same unto my life's end.

Catechist.

Rehearse the Articles of thy Belief.

Answer.

I BELIEVE in GOD the FATHER Almighty, Maker of heaven and earth:

And in JESUS CHRIST His only SON our LORD, Who was conceived by the HOLY GHOST, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day He rose again from the dead, He ascended into heaven, And sitteth at the right hand of GOD the FATHER Almighty; From thence He shall come to judge the quick and the dead.

I believe in the HOLY GHOST; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

Question. What dost thou chiefly learn in these Articles of thy Belief?

Answer. First, I learn to believe in GOD the FATHER, Who hath made me, and all the world.

Secondly, in GOD the SON, Who hath redeemed me, and all mankind.

Thirdly, in GOD the HOLY GHOST, Who sanctifieth me, and all the elect people of GOD.

Question.

You said, that your Godfathers and Godmothers did promise for you, that you should keep GOD'S Commandments. Tell me how many there be?

Answer. Ten.

Question. Which be they?

Answer.

THE same which GOD spake in the twentieth Chapter of Exodus, saying, I am the LORD thy GOD, Who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but Me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the LORD thy GOD am a jealous GOD, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate Me, and shew mercy unto thousands in them that love Me, and keep My commandments.

III. Thou shalt not take the Name of

the LORD thy GOD in vain: for the LORD will not hold him guiltless that taketh His Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the LORD thy GOD. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the LORD blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the LORD thy GOD giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not cover thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Question.

What dost thou chiefly learn by these Commandments?

Answer. I learn two things: my duty towards God, and my duty towards my Neighbour.

Question. What is thy duty towards God?

Answer. My duty towards God, is to believe in Him, to fear Him, and to love Him with all my heart, with all my mind, with all my soul, and with all my strength: to worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him, to honour His holy Name and His Word, and to serve Him truly all the days of my life.

Question. What is thy duty towards thy Neighbour?

Answer. My duty towards my Neighbour is to love him as myself, and to do to all men, as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the King, and all that are put in authority under him: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To hurt nobody by word nor deed: To be true and just in all my dealing: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; but

to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please GOD to call me.

Catechist.

My good Child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of GOD, and to serve Him, without His special grace; which thou must learn at all times to call for by diligent prayer. Let me hear therefore, if thou canst say the LORD'S Prayer.

Answer.

OUR FATHER, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Question. What desirest thou of GOD in this Prayer?

Answer. I desire my LORD GOD our heavenly FATHER, Who is the giver of all goodness, to send His grace unto me, and to all people; that we may worship Him, serve Him, and obey Him, as we ought to do. And I pray unto GOD, that He will send us all things that be needful both for our souls and bodies; and that He will be merciful

unto us, and forgive us our sins; and that it will please Him to save and defend us in all dangers ghostly and bodily; and that He will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust He will do of His mercy and goodness, through our LORD JESUS CHRIST. And therefore I say, Amen, So be it.

Question.

HOW many Sacraments hath CHRIST ordained in His Church?

Answer. Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the LORD.

Question. What meanest thou by this word Sacrament?

Answer. I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by CHRIST Himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question. How many parts are there in a Sacrament?

Answer. Two; the outward sign, and the inward spiritual grace.

Question. What is the outward visible sign or form in Baptism?

Answer. Water; wherein the person is baptized *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Question. What is the inward and spiritual grace?

Answer. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Question. What is required of persons to be baptized?

Answer. Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of GOD made to them in that Sacrament.

Question. Why then are infants baptized, when by reason of their tender age they cannot perform them?

Answer. Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform.

Question. Why was the Sacrament of the LORD'S Supper ordained?

Answer. For the continual remembrance of the Sacrifice of the Death of CHRIST, and of the benefits which we receive thereby.

Question. What is the outward part or sign of the LORD'S Supper?

Answer. Bread and Wine, which the LORD hath commanded to be received.

Question. What is the inward part, or thing signified?

Answer. The Body and Blood of CHRIST, which are verily and indeed taken and received by the faithful in the LORD'S Supper.

Question. What are the benefits whereof we are partakers thereby?

Answer. The strengthening and refreshing of our souls by the Body and Blood of CHRIST, as our bodies are by the Bread and Wine.

Question. What is required of them who come to the LORD'S Supper?

Answer. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in GOD'S mercy through CHRIST, with a thankful remembrance of His death; and be in charity with all men.

¶ *The Curate of every Parish shall diligently upon Sundays and Holy-days, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.*

¶ *And all Fathers, Mothers, Masters, and Dames, shall cause their Children, Servants, and Prentices, (which have not learned their Catechism,) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.*

¶ *So soon as Children are come to a competent age, and can say, in their Mother Tongue, the Creed, the LORD'S Prayer, and the Ten Commandments: and also can answer to the other Questions of this short Catechism: they shall be brought to the Bishop. And every one shall have a Godfather, or a Godmother, as a Witness of their Confirmation.*

¶ *And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And, if the Bishop approve of them, he shall confirm them in manner following.*[1]

[1] See p. 47.

APPENDIX D

Bishop Wilson's Address after Confirmation [1]

YOU have this day publicly acknowledged and declared the LORD to be your GOD: and that you will walk in His ways, and keep His commands, and hearken unto His voice. And the LORD hath owned and received you to be His servants, and to reward you with eternal life and happiness if you continue to serve him faithfully unto your life's end.

To enable you to do so, He hath given you His HOLY SPIRIT, Who will assist and govern you all your days, that you may be holy unto the LORD, and be for ever happy when you die.

Take heed, therefore, that you do not grieve that HOLY SPIRIT, nor force Him to forsake you, and leave you to yourselves, which will be the greatest judgement that can befall you; for then the evil spirits will get power over you, and without a speedy repentance and return to GOD they will at last bring you to destruction, both of soul and body.

[1] Bishop of Sodor and Man, 1697–1755.

The only way to prevent this sad judgement is to beg of God every day to keep you from all wilful and known sin. For he that liveth in any known sin, the good Spirit of God will at last forsake him most certainly.

When the Holy Ghost puts into your heart any good thought or good purpose, or your conscience tells you that you have done, or are going to do, anything that will displease a holy God, be assured it is the voice of God; and have a care of neglecting to hear, as you value your salvation.

Lastly. Remember to beg of God to direct and bless you in all your ways. And forget not this safe direction and rule: That if you cannot have the confidence to pray for God's blessing upon any work you are about, or going to undertake, *that* work is unlawful, and will be unprosperous, and a curse, and not a blessing to you.

Examination Questions

I

1. What is the meaning of the word Confirmation?

2. What promise did our LORD make to His Apostles in order to help them to bear the thought of His leaving them?

3. When was our LORD'S promise to send another Comforter fulfilled?

4. In what way was the gift of the HOLY SPIRIT passed on from the Apostles to others?

5. Distinguish between Confirmation and Ordination.

6. Give a short account of a Confirmation at Samaria or at Ephesus.

7. What are the six chief "principles" of Christian teaching mentioned in the Epistle to the Hebrews?

II

1. What are the three requirements of candidates for Confirmation which are mentioned in the Confirmation Service?

2. What is the meaning of "being now come to the years of discretion"?

3. What preparation is necessary in order

that we may acquire the power of distinguishing between right and wrong?

4. For what purpose is preparation of the mind required?

5. Why is a knowledge of the Confirmation Service necessary for candidates for Confirmation?

6. Why should a Confirmation candidate know something about the Service of Holy Communion?

7. What preparation of the soul is needed by a candidate for Confirmation?

III

1. What is the meaning of the word "regenerate"?

2. In what way did GOD give man the gift of spiritual life?

3. How did GOD put man's obedience to the test?

4. What did man lose by his disobedience?

5. What change came about in man's nature after he sinned?

6. How did our LORD JESUS CHRIST win back spiritual life for man?

7. What is the connection between Baptism and Confirmation?

IV

1. To what promises are candidates for Confirmation required to assent?

2. When did these promises become binding upon them?

3. What is the meaning of the word "renounce"?

4. Who is the devil?

5. What are the chief works of the devil?

6. Give the meaning of "pomps and vanity."

7. Distinguish between "lusts" and "sinful lusts."

V

1. Distinguish between believing a thing and believing in a person.

2. Why is the Apostles' Creed so called?

3. What is the meaning of the word "Article"?

4. Why is it so important that we should believe *all* the Articles of the Christian Faith?

5. How does the Christian idea of GOD differ from the Jewish idea of GOD?

6. What is the chief work of GOD the FATHER; and of GOD the SON; and of GOD the HOLY GHOST?

7. What is the meaning of—"Almighty," "Hell," "Catholic," "Communion of Saints"?

VI

1. What was the third promise which our godparents made for us?

2. What is the difference between the "letter" and the "spirit" of a commandment?

3. What is (1) the "letter," and (2) the "spirit" of the First Commandment?

4. What do we mean by worshipping GOD "in spirit and in truth"?

5. State fully what is (1) forbidden, and (2) commanded by the Third Commandment.

6. What is our chief duty on Sunday?

7. Give the meaning of—"take in vain," "spiritual pastors," "betters," "slandering," "covet."

VII

1. How can we ascertain whether we are keeping GOD'S commandments?

2. What are the three parts of Repentance?

3. What do we need in order that we may be able to keep GOD'S commandments?

4. What do you know about the Person and work of GOD the HOLY GHOST?

5. Enumerate the sevenfold gifts of the Spirit.

6. What is the Latin word which true godliness is intended to represent? What is its meaning?

7. State in the words of the Collect for the First Sunday after the Epiphany what the Spirit of Counsel and the Spirit of Ghostly Strength enable us to do?

VIII

1. What must come before Confirmation, and why?

2. What question is asked of those who come to be confirmed? What is the answer, and what does it mean?

3. What are the words used by the bishop as he lays his hands on the candidates for Confirmation?

4. Why is it fitting that the versicle, "Our help is in the Name of the LORD," should follow the "I do" of the candidates?

5. What reference is there in the Confirmation Service to Baptism?

6. What are the benefits of Confirmation?

7. Explain—"the more edifying," "endeavour themselves," "ratify," "certify," "manifold gifts of grace."

IX

1. What question was a Jewish boy expected to ask at the Passover?

2. What are the chief purposes for which the Holy Communion was appointed?

3. What is the meaning of "continual remembrance"?

4. Why have the sacrifices appointed by the Law of Moses ceased to be offered in the Christian Church?

5. What has taken the place of the Jewish sacrifices?

6. Show that the Holy Communion resembles the Jewish sacrifices in being (1) a Sacrifice, and (2) a Feast upon a Sacrifice.

X

1. What is the inward part, or thing signified, in the Holy Communion?
2. What does the Priest say and do in the Prayer of Consecration?
3. Who causes the Bread and Wine to become the Body and Blood of CHRIST?
4. What are the chief benefits of the Holy Communion?
5. What is the purpose of self-examination?
6. What is expected of those who have been confirmed and have become communicants?

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